Chapter III. Population. Musalmáns.

According[1] to the 1881 census Dhárwár **Musalma'ns** numbered 100,600 or 11·39 per cent of the population. They include thirty-four classes of whom nine intermarry and are separate in little more than name and twenty-five are separate marrying among themselves only. The nine classes who intermarry belong to two groups, four general classes Syeds, Shaikhs, Moghals, and Patháns, and five local classes Attárs perfumers, Bedars servants, Bangarhárás bracelet-makers, Kaláigars tinsmiths, and Manyárs dealers in hardware. Of the twenty-five separate communities who marry among themselves, seven are of outside and eighteen are of local origin. The seven of outside origin are Bohorás and Mehmans from Gujarát, Mukeris and Soudágars from Maisur, and Labbeys from the Malabár coast all traders, Gáo Kasábs beef butchers from Maisur, and Kákars labourers and pony-keepers from Afghanistán. Of the eighteen separate communities of local origin, two, Bágbáns fruiterers and Támbolis betel leaf sellers, are tradesmen; two, Kanjars and Pendhárás, are dealers in animals and labourers; seven, Gaundis stone-masons and bricklayers, Lád Kasábs mutton butchers, Momins weavers, Patvegars silk tassel-twisters, Pinjárás cotton cleaners, Rangrez dyers, and Saikalgars armourers, are craftsmen; five, Bhatyárás cooks, Dhobis washermen, Hajáms barbers, Halálkhors scavengers, and Pakhális watermen, are servants; and two, Kasbans dancing girls and prostitutes, and Táschis kettle-drummers, are musicians.

Of the four general classes, Syeds, Shaikhs, Moghals, and Patháns, the Moghals are a very small body. Each of the other three includes large numbers found in all parts of the district. They are chiefly local Hindus, the descendants of converts, who, on embracing Islám, took the title of the Syed, Shaikh, or Pathán, under whom they were converted. At the same time almost all claim, and probably most of them claim with right, some strain of foreign or Upper Indian blood. So far as they can be traced the foreign elements seem to be the same as those noted in the Statistical Account of Belgaum, Arab traders and merchants who sought employment at the courts of Hindu rulers; Turks and other Upper Indians who conquered the Deccan at the close of the thirteenth century; Abyssinian, Arab, Persian, Afghan and Turk settlers during the supremacy of the Bahmani 1347-1490, Bijápur 1489-1686, and Moghal 1686-1723 rulers, and finally, and, to a larger extent than in Belgaum, a foreign element from the court of Haidar Ali and Tipu of Maisur 1760-1800. As in Belgaum and other parts of the Bombay-Karnátak the conversions from Hinduism are almost all ascribed either to Aurangzeb (1686-1707), or to Haidar and Tipu of Maisur (1760-1800). The well known zeal of these rulers for the spread of Islám seems in many instances to have gained for them a credit which belongs to early Arab missionaries if not to the Bahmanis (1347-1490) or to the Bijápur

[1] From materials supplied by Mr. Syed Dáud, Bombay Municipality.

kings (1489-1686). Except a few villagers and craftsmen who talk Kánarese at home, the home speech of the members of the four general classes is Hindustáni, with a large mixture of Kánarese and Maráthi. Of the special communities the Mehmans and Bohorás from Gujarát speak Cutchi and Gujaráti, and the Labbeys of the Malabár coast Malayálam. The members of the main body of Musalmáns, and to some extent of the separate communities of foreign origin, have more marked features than the local Hindus. The men are larger-boned and sharper-featured, fairer, and with lighter eyes; the women show fewer traces of foreign blood and in many cases can hardly be known from Hindus. Musalmáns of all classes take two meals a day, breakfasting about ten in the morning on millet or wheat bread pulse and vegetables, and some of the rich on mutton; and supping about eight in the evening on rice, millet bread, and pulse or vegetables. Some rich townspeople and most village husbandmen take three meals, the rich taking a breakfast at seven of wheat bread, eggs, milk, and tea; a midday dinner of rice or wheat bread and mutton with vegetables; and a supper at eight at night of rice or bread and pulse or mutton-curry. Husbandmen take a cold breakfast about seven, a midday meal in the fields, and a supper on reaching home in the evening. All of the meals are of millet bread and pulse with a good allowance of chillies and tamarind. Among the rich the chief dish at public dinners is *biryáni* a dish of rice and mutton prepared with clarified butter and saffron, and *jirda* a sweet dish of rice, sugar, almonds, clarified butter, and saffron, and *ráita* a dish of curds, mustard, and salt. These dinners cost £3 to £5 (Rs. 30 - 50) for every hundred guests. Among the poor public dinners consist of *puláo* a dish of rice and clarified butter, and *dálcha* a curry of pulse and mutton, and cost £2 to £2 10*s*. (Rs. 20 - 25) for every hundred guests. The richer families eat mutton daily and most manage to get either mutton or beef on special occasions and on the *Ramzán* and *Bakar Id* festivals. All like mutton better than beef, and many local communities will on no account touch beef. Buffalo meat is eschewed by all. Fowls and eggs though not eaten daily are used by the rich once or twice a month; and by the poor on special occasions whenever they can afford them. Fish though scarce is used by almost all Musalmáns without objection. The staple food of all classes is grain and pulse. Among the rich and well-to-do, perhaps about twenty per cent of the whole, the grain in ordinary use is rice, wheat, millet, and pulse; and among the poor millet and pulse. The monthly food charges of a rich Musalmán family of five vary from £2 to £4 (Rs. 20 - 40), of a middle class family from £1 to £1 10*s*. (Rs. 10 - 15), and of a poor family from 8*s*. to 14*s*. (Rs. 4 - 7). Water is the usual drink, but some rich and well-to-do families, since the establishment of British rule, have introduced the use of tea and coffee. In spite of the religious rule against its use intoxicating liquor is largely drunk. On account of their cost imported wines and spirits are little used; the two chief drinks are local, *tádi* or *sindi* the fermented juice of the date, and either *mahuva* Bassia latifolia, or date spirits. Most craftsmen and many

Chapter III. Population. Musalmáns.

members of the main body of Musalmáns are much given to the use of liquor. Of other stimulants and narcotics tobacco is smoked by almost all, snuff is used by some of the old and by the trading classes, and opium is occasionally used by some craftsmen, servants, and religious mendicants who also smoke *gánja* or hemp. The dress of the main body of Musalmáns of Dhárwár, Hubli, and Sávanur is much better and more strictly Musalmán than the dress of the Musalmáns of other parts of the district. It includes a delicate white cotton turban wound in correct Musalmán fashion, a long white coat, a long shirt, a waistcoat, and a pair of loose trousers. Some of the *Mashávyaks* or *Pirzádás* that is Saints' sons, and Syeds dress in a long Arab *ilháya* for out-of-door use, and an overcoat either of silk, broadcloth, or fine muslin. Their women generally dress in the Hindu robe and bodice covering the back and fastened in a knot in front with short tight sleeves ending above the elbow. Some women of high families occasionally dress in tight trousers and cover the upper part of the body with a scarf or *odni*. All other communities of Musalmáns dress in Hindu style. The men wear in-doors a head-scarf, a shirt, and tight trousers, or a waistcloth. Out-of-doors on all occasions if rich, and on festive occasions or holidays if middle class, they dress in a Marátha turban, a coat, and a pair of shoes. The whole of their every-day dress is made of cotton, but, for festive or ceremonial occasions, almost all have a silk turban and a silk-bordered waistcloth and a silk handkerchief. The value of a rich man's wardrobe may be estimated at £6 to £8 (Rs. 60-80), and his yearly expenditure on clothes at £2 to £3 (Rs. 20-30). In the case of a middle class or of a poor man the wardrobe is worth £2 to £5 (Rs. 20-50), and the yearly expenditure on clothes amounts to £1 to £1 10*s.* (Rs. 10-15). Once or twice a year, either on the *Ramzán* or *Bakar Id* festivals, Syeds generally colour their turbans and headscarves green, and others dye their turbans red, crimson, or yellow. All women wear in-doors the full Marátha robe or *sári* in the same way as Hindu women, except that they wear it without tucking the skirt back between the feet. They also wear a tight-fitting short-sleeved bodice or *choli*, covering the back and the ends knotted in front under the bosom. The exceptions to this style of dress are the Bohora and Soudágar women, who wear a gown or petticoat called *lahenga* of chintz or silk falling to the ankle and gathered in plaits round the waist, the upper part of the body being dressed in a scarf or *odni* two and a half to four yards long. Except Bohora women, who put on a large silk or chintz cloak that shrouds the whole face and figure, they have no special out-door dress, but go out wrapt in a white cotton sheet with the face uncovered. Many women of the four general classes, perhaps thirty or forty per cent of the whole, keep the *zanána* or seclusion rules; the rest appear in public in the same dress which they wear in-doors. Except on festive or ceremonial occasions almost all dress in cotton, save a few Mehman and Bohora women who always wear silk trousers or petticoats and scarves. The festive or ceremonial dress consists of one or two sets of silk or half-silk half-cotton, or embroidered robes and bodices, which

are given by the husband at marriage and generally last during the whole of the woman's life. A rich woman's ceremonial dress is worth £10 to £30 (Rs. 100-300), and a middle class or poor woman's £5 to £8 (Rs. 50-80). The yearly cost of dress to a rich woman is £1 to £1 10*s.* (Rs. 10-15), and to a middle class or poor woman 10*s.* to £1 (Rs. 5-10). Except in better class families for a year or two after marriage when they wear embroidered cloth slippers, Musalmán women never wear shoes. The Musalmán men seldom wear ornaments. The chief exceptions are some of the lower classes such as Kasábs butchers, Bágbáns fruiterers and Támbolis betel leaf sellers, who, when they can afford it, are fond of wearing a large gold ring in the right ear and a silver chain or *toda* fifty to a hundred *tolás* in weight on the right foot. Almost all Musalmán women begin married life with a good store of ornaments. Their parents give them at least one nose ring, a set of gold earrings and silver finger rings, and their husbands invest in ornaments for the bride as much money as the dowry which is generally £12 14*s.* (Rs. 127). At least among the poorer classes a woman seldom keeps her full stock of jewels. Most of them generally disappear by degrees in meeting special expenses and in helping the family through times of scarcity of food or of employment. Roughly a rich woman's ornaments vary in value from £30 to £100 (Rs. 300-1000), and a middle class or poor woman's from £2 to £20 (Rs. 20-200).

Among Musalmáns some are *Jágirdárs* or land proprietors and some are traders, and a good many are craftsmen. The bulk are soldiers, constables, messengers, and labourers. In villages the greater number are husbandmen and the rest are craftsmen. Among the regular classes, especially among town traders, soldiers, constables, and messengers, the women add nothing to the family income. In many of the special communities and among husbandmen, weavers, and some other craftsmen and petty shopkeepers, the women's earnings are little less than the men's earning. Except traders, weavers, and some other classes of craftsmen, the bulk of the townsmen are idle and fond of drink and good living. The Pendhárás and Kákars are generally hot-tempered and dishonest, but the rest of the townsmen are mild, hospitable, and honest. The villagers especially the husbandmen are hardworking and thrifty. A few proprietors, the traders, and some weavers and husbandmen are prosperous, but as a class the Musalmáns are badly off. They suffered severely in the 1876-77 famine not only from the very high prices of produce, but because the demand for the articles they supplied ceased. Many families had to sell the bulk of their property and others incurred debt which they have not yet been able to pay. A few Dhárwár, Hubli, and Sávanur Musalmán houses, chiefly belonging to proprietors traders and weavers, have stone and cement walls one or two storeys high and with tiled roofs surrounding a court-yard. Some of these houses, especially those belonging to Bohorás, Mehmans, and a few landlords, have several rooms furnished in European style, and have a good store of Chinaware and of brass and copper vessels. The bulk of the town Musalmán houses are one storey high and have tiled roofs. Many of them have a front or back enclosure surrounded by a stone wall four or

Chapter III. Population. Musalmáns.

five feet high. Some of the better class houses have walls of cut-stone and cement and a framework of good timber. But of most the walls are of rough stone and clay smeared with a wash of cowdung, and timber is scantily used except for the roofs. In most cases the furniture is scanty. Tables chairs and other European articles are found only in some of the rich houses in Dhárwár and Sávanur. In most houses the furniture includes only a few low stools, a cot or two, some quilts or blankets, mats, and cooking and drinking vessels of copper and brass which are much admired as house ornaments. A town house of the better class costs £200 to £500 (Rs. 2000 - 5000) to build, and 10*s.* to 16*s.* (Rs. 5 - 8) a month to rent; a house of the middle class costs £10 to £30 (Rs. 100 - 300) to build, and 1*s.* to 3*s.* (Rs. ½ - 1½) a month to rent. Barbers, washermen, watermen, and sweepers work for several families and are paid by the year. Each of the families, for their share of his services, pays a waterman 10*s.* to 16*s.* (Rs. 5 - 8), a barber 4*s.* to 8*s.* (Rs. 2 - 4), a washerman 10*s.* to £1 (Rs. 5 - 10), and a sweeper 2*s.* to 8*s.* (Rs. 1 - 4). Besides their cash wages these servant classes receive from their employers occasional gifts of old clothes and grain, and food on religious festivals, and on marriage and other ceremonies. Town Musalmáns except a few landlords seldom keep house servants; and few houses are neat or clean except those of Bohorás, Mehmans, and some landlords. Village houses differ little from the poorer class of town houses. They have generally three or four rooms with a court-yard either behind or in front, in which, or in the front room which is always the biggest, are tied bullocks, cows, and buffaloes. The middle room or rooms are for sleeping, and the back room for cooking. These houses have little furniture, a few mats, a cot or two with quilts and country blankets, a few brass and copper vessels, and a large supply of earthenware dishes. A village house costs £5 to £20 (Rs. 50 - 200) to build. Houses are almost never let on rent. The furniture in a well-to-do husbandman's house varies in value from £5 to £10 (Rs. 50 - 100) Like Hindus many of the lower craftsmen and husbandmen are fond of brass vessels, but most Musalmáns use copper. In every-day cooking, to save the copper vessels, women generally use earthenware dishes, as, during the 1876-77 famine, most families were forced to pawn or to sell their metal vessels. Their religion binds almost all branches of Musalmáns into one community. They worship at the same mosques, keep the same holidays, perform the same ceremonies, and respect and employ the same *kázi*. The only exceptions are the Lád Kasábs or mutton butchers, the Bágbáns or fruiterers, the Pinjárás or cotton cleaners, the Pendhárás or labourers and servants, and the Dhobis or washermen who have such strong Hindu leanings that they do not associate with other Musalmáns, almost never go to mosque, eschew beef, keep Hindu holidays, and openly worship and offer vows to Hindu gods. Of the regular Musalmáns about thirty per cent teach their children to read the Kurán, all of them are careful to circumcise their boys, to perform the *bismilláh* that is in Alláh's name or initiation, and to have their marriage and funeral ceremonies conducted by the *kázi* or his deputy the *mulla*. Though as a rule they do not attend the mosque for daily prayers,

almost all are careful to be present at the special services on the *Ramzán* and *Bakar Id* festivals, and are careful to give alms and pay the Kázi his dues. Their religious officers are the *kázi* or judge now the registrar, the *khatib* or preacher, the *mulla* or priest, and the *maulvi* or law doctor. In former times the *kázi* was civil and criminal judge in addition to his duties as marriage registrar; now he is a registrar of marriages. The office is always hereditary. The *khatib* or preacher stands next to the *kázi*. This office is either hereditary or elective. The *khatib's* sole duty is to lead the *Ramzán* and *Bakar Id* services either in the mosque or in the praying place or *idgáh*, of which most large towns have one built outside the city walls. The Dhárwár and Sávanur *khatibs* hold lands granted by Bijápur kings and Moghal emperors. They also get presents of clothes and shawls worth £1 to £3 (Rs. 10-30) for reading *khutbás* or sermons. The *mulla* or priest who is generally the *náib* or deputy *kázi* is generally chosen by the *kázi* from a poor and sometimes from a strange family, and appointed to certain villages. His duties are to keep the marriage register, and to kill goats sheep and fowls for the village Musalmáns and Hindus. In choosing a *mulla* the *kázi* generally looks to his honesty and trustiness, rather than to his learning or ability. Some *mullás* are so ignorant that they do not know even the correct form of Arabic words used in cutting an animal's throat. If the people complain the *kázi* asks the *mulla* to send him his knife during the *Bakar Id*. He blesses the knife and anything it cuts for a year is considered pure.[1] Some villagers grant the *mulla* a small plot of land in addition to their dues in corn or cash. As their income does not exceed 8*s*. to 10*s*. (Rs. 4-5) a month, and as Dhárwár and Belgaum Musalmáns are extremely lax in the matter of liquor-drinking, some *mullás* serve in liquor shops even in their own village. *Maulvis* or law doctors, of whom there are very few, hold a high position in the Musalmán community, sometimes ranking above the *kázi*. They earn their living by teaching Musalmán boys, and by giving their opinion or *fatwáh* on points of Musalmán law for which they are paid 2*s*. to 5*s*. (Rs. 1-2½). In the absence of the preacher or *khatib* the *maulvi* sometimes acts for him and receives his fees. He also, if he is asked, preaches on receiving 4*s*. to 10*s*. (Rs. 2-5). Though learned and hardworking *maulvis* are generally badly off. They lead frugal and religious lives. *Pirzádás* or the sons of saints as spiritual guides hold a high position in the Musalmán community. They claim descent from saints who in olden times came from Arabia as missionaries. Most of these old saints worked and many still work miracles and answer prayers. Their descendants share in the reverence which is paid to their ancestors. Many of the lower classes of Musalmáns in the belief

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1 To make a lawful animal pure or *halál* the sacrificer should give the animal water to drink and pluck some hair, or if it is a bird some feathers, out of its throat. He should take a sharp knife, pass it across the animal's throat, saying, I kill by the truth, pass it a second time, saying, that Alláh is great, and pass it a third time, saying, there is no God but Alláh. The knife should be sharp enough to cut the throat clean; care must be taken that it is not sharp enough to cut off the head.

Chapter III. Population. Musalmáns.

that it will cleanse them from their sins become disciples or *murids* of these *pirzádás* or saints' sons. When a man becomes his disciple the saint's son generally gives him a diploma containing the pedigree of his family from the original saint downwards. This diploma is sometimes laid in the disciple's coffin in the belief that the names of the saints save the dead from the torturings of the grave angels Munkir and Nakir. When a man adopts a *pirzáda* as his teacher he has to pay the teacher a fee varying from 4*s.* to £1 (Rs. 2-10) according to the disciple's means, and to give a banquet to at least twenty of the teacher's friends and relations at a cost of 10*s.* to £1 (Rs. 5-10). Rich disciples sometimes give a suit of clothes at a cost of £2 to £4 (Rs. 20-40). Every year or once every two or three years the *pirs* or spiritual guides make a journey to collect their dues from the *murids* or disciples. When a teacher comes to his village the disciple has to make him a gift or *nazaránah* varying from 2*s.* to 10*s.* (Rs. 1-5). He is also feasted so long as he remains at the disciple's village. Though proud of their position and marrying as much as possible among themselves, their fondness for pleasure and good living have reduced many saints' sons' families to comparative poverty. Still, in obedience to the saying that his high birth places a Syed's actions above criticism, Musalmáns generally treat the *pirzádás* or saints' sons with great respect.

Like the Musalmáns of the Deccan and other parts of the Bombay-Karnátak, Dhárwár Musalmáns, though they keep the *Bakar Id* feasts and fast from sunrise to sunset during the thirty days of *Ramzán*, hold the *Muharram* as their chief holy season. For ten days they worship and offer vows at the biers called Hassan's and Hussain's *táziás* or *tábuts*, and the holy hands or *panjáhs* with the same feelings as a Hindu worships his gods. All Hindus except Bráhmans join Musalmáns in this worship of Hassan's shrine. During the ten Muharram days Lingáyats, Pánchál, and most land-holding and craft-practising Hindus, who generally hold aloof from them, eat Musalmán food, offer vows to the shrines, become *fakirs* or Musalmán begging ministrants of the shrines, dress or paint themselves as tigers, monkeys and bears, and disguise themselves as women and dance or perform in front of the shrine. As the Hindus share in the Muharram bier worship, so many Musalmáns especially the women of the lower classes share in Hindu festivals and worship the Hindu goddesses Yellamma and Satvái. The goddess Satvái or Mother Sixth, who sends or who keeps away child diseases, is worshipped by some Musalmán women on the sixth day after a birth at what is known as the *chhati* or the sixth day ceremony. On that night, in the place where the child was born, the ground is smeared with cowdung, upon which seven wheat flour lamps are lighted and several copper dishes of cooked vegetables and the heart and liver of a sheep or goat and several kinds of fruits are arranged. The child for a short time is laid on a mat to gaze at the lamp and the cooked dishes. Kinswomen and friends are called and spend the night in singing, and, in the early morning, the nurse takes away the dishes containing the cooked food which has been laid near the child for the night. Most of the women of the general classes have a sufficient reverence for the cow to make them abstain from the use

of beef. Many of the lower classes of men and women believe in witchcraft and ghosts.

In cases of sickness they generally apply to some Musalmán or Hindu sorcerer, who tells them that they are either under the influence of an evil spirit or are suffering from some charm which an enemy is working against them and that if they fail to take speedy measures to overcome the spell, the effect will be fatal. The sick person if poor gives 4*s*. to 8*s*. (Rs. 2-4) and if rich 10*s*. to £1 (Rs. 5-10) to pay for the *sadka* or offerings to be made to the spirits. Next day the exorcist comes to the house of the sick bringing the offerings, lemons, eggs, and a fowl or a goat, and some cocoanuts rice and pulse. He arranges these on the floor of the house, and for half an hour repeats charms and burns incense. He then carries away the offerings and generally eats them. When this exorcising, which is often accompanied by some drug, is successful, the patient generally makes the sorcerer a present. Some Musalmáns on undertaking a journey during sickness, or if they wish to get tidings of an absent friend, consult *maulvis* or other learned Musalmáns. The *maulvi* takes the Kurán and finds an answer in the first verse he happens to read. In almost no Musalmán family is the day for a marriage or for a naming fixed without consulting a law doctor or *maulvi*.

The pilgrimage to Mecca, which a pious Musalmán is bound to make, is much neglected by Dhárwár Musalmáns, by the poor from want of money and by the rich from laziness. At the same time almost all are careful to attend the fairs held in the neighbourhood in honour of saints. The chief fairs which Dhárwár Musalmáns attend are those in honour of Khwája Bande Naváz at Gulburga, of Ráje Bág-Sawár in Dhárwár, and of Pir Shamsodin or Mirán Shamna at Mira. These fairs last four or five days and are attended by upwards of ten thousand visitors, among whom there is almost always a large body of beggars.

Fakirs or religious beggars belong to two main classes, *básharás* or law-followers and *besharás* or law-neglecters. The law-followers are also known as *mukimsháhis* or residents. They marry and live in one place on labour or on alms. The law-neglecters, who are also called *sufis*, have no wives and no homes. Among both the law-followers and the law-neglecters are several orders or *giros* of which those commonest in Dhárwár are the Bánvás, Chistis Kádriás, and Rafáis. All of these belong to the order of law-followers, and own houses and lands most of which were granted by the Bijápur kings or the Moghal emperors. These orders of religious beggars are recruited partly from the sons of beggars and partly from outside. A beggar may not make his own son his disciple or *bálka*. He must get some member of the order to become his son's teacher or *murshad*. The begging orders are also recruited from children who have been the subject of a vow made by their parents either before their birth or during some sickness. Musalmáns also who lose heart in the struggle of life or who fall into dissipated ways join one of the begging orders. When a child or a man is to be allowed to join one of the orders a member of the order becomes his spiritual guardian or *murshad*, and teaches him the list of the heads of the order which

Chapter III. Population. Musalmáns.

passes back to Ali the prophet's son-in-law from whom all begging brotherhoods spring. New members are generally received into an order when several Fakirs are met at some of the leading local fairs. Each begging brotherhood of law followers has three office bearers; the order-head or *sargiro*, the beadle or *nakib* who carries a staff of office, and the treasurer or *bhandári*. The head of the order appoints the treasurer and the beadle who pay £2 to £5 (Rs. 20-50) for the honour, the amount being spent on a dinner given to the members of the community. Besides in admitting new disciples or *bálkás*, the members of the different begging orders take advantage of the meeting of several Fakirs at local fairs to settle disputes that may have arisen among the members of a brotherhood. At the fair all the begging Musalmáns who are present at the close of the day withdraw to some out of the way spot. The members of each order of beggars sit by themselves each with its head or *sargiro*. After all are seated the attendant or *nakib* of the headman in whose order the dispute has arisen rises holding his staff of office and asks blessings on the order to which he belongs. The head or *sargiro* of each of the order sits on the state cushion called *masnad* or *gádi* and presides over the meeting, the other members sitting around them. The complainant states his view of the case and the defendant gives his view. Their accounts are generally interrupted by questions from the members of the different orders. There are few rules and there is generally much wrangling and disputing, the heads of the orders seldom doing much to guide the debate. When the wrangle has gone on for a time, they stop to drink, smoke hemp, and eat opium, which is prepared separately for each order by its treasurer or *bhandári*. The wrangling is seldom over by daylight and sometimes lasts three or four nights. When a member is found guilty he is punished by being excommunicated from the order to which he belongs, and thenceforward no Fakir either gives him a pipe to smoke or water to drink, or asks him to give a smoke or a drink until the offender pays a fine, and gives a dinner party to all who were present at the time of his conviction.

The nine communities which form the main body of Musalmáns who intermarry and differ little in look, dress, or customs, include besides the four general divisions of Syeds, Shaikhs, Moghals, and Pathán, the five classes of Attárs the perfumers, Bangarhárás bracelet-sellers, Bedars servants, Kaláigars tinners, and Manyárs or glass-makers.

Syeds.

Syeds, or Chosen, claim descent from Fatima and Ali, the daughter and son-in-law of the Prophet. Their forefathers are said to have come from North India and Arabia, and to have settled in the Deccan, chiefly under its early Musalmán rulers. They speak Deccan Hindustáni. The men are of middle height, well made, and fair or olive-skinned. They shave the head and wear the beard full. Townsmen dress in a turban or a headscarf of white or green cotton, a shirt, a waistcoat, a coat and a pair of loose trousers, and villagers in a turban, a waistcoat, and either tight trousers or a waistcloth. The women of the townsmen, who are generally of middle

MUSALMÁNS.
Syeds.

height, delicate and fair, with full regular features, dress in the Hindu robe and bodice. They are neat and clean, do not appear in public, and add nothing to the family income. The wives of village Syeds dress like their town sisters only less neatly and cleanly. They are harderworking and thriftier, and some whose husbands are poor work in the fields and look after the cattle. The men take Syed or Mir before, or Sháh that is king after their names, and the women take Bibi or lady before their's. In villages Syeds are husbandmen, and in towns the poor work as soldiers constables and messengers, and the rich are landlords and spiritual guides. The villagers are hardworking thrifty and sober, and the townsmen though mild hospitable and honest are lazy and fond of drink and pleasure. They suffered severely during the 1876-77 famine; many were forced to part with almost their whole property. They generally marry among themselves. But a poor Syed has no objection to marry his daughter to a rich Shaikh, and the men take wives from any of the classes who form the main body of Musalmáns. In religion all are Sunnis of the Hanafi school, and are more or less strict in saying their prayers. Except a few poor villagers all teach their boys to read the Kurán in Arabic, and to read and write Maráthi and Kánarese. Of late many have begun to send their boys to English schools. None have yet risen to any high position through education.

Shaikhs.

Shaikhs, literally Elders, are found all over the district. The title Shaikh or elder belongs strictly to three branches of the Kuraish family, the Siddikis who claim descent from Abu Bakar Siddik, the Farrukis who claim descent from Omer Al Faruk, and the Abbásis who claim descent from Abbás one of the Prophet's uncles. The word Shaikh being a general term of courtesy has come to include many local converts and foreigners. Men who are included in this class add Shaikh or Muhammad to their names, and women Bibi to their's. They speak Hindustáni, and in look do not differ from Syeds. Except some of the youths the men shave the head, and all wear the beard either short or full. They dress in a Marátha turban or a headscarf, a coat, a shirt, and a waistcloth or tight trousers. The women dress in the Hindu robe and bodice. Except in poor families the women do not appear in public, and add nothing to the family income. Though hardworking and thrifty, the townsmen, most of whom are soldiers servants constables and messengers, are not well-to-do, and have not recovered from the loss they suffered during the 1876-77 famine. The villagers who are husbandmen, and more hardworking than the townspeople, had to part with most of their property during the famine. They marry either among themselves, or, if rich and respectable, among the Syeds or with any of the general classes of Musalmáns. They are Sunnis of the Hanafi school. They are religious, many of them being careful to say their prayers and to teach their boys to read the Kurán. They send their boys to learn Maráthi or Kánarese, and some have lately begun to teach their children English. One or two have gained posts as English clerks.

Chapter III. Population.

MUSALMÁNS.

Moghals.

Moghals are found in small numbers at Dhárwár and some of the larger Musalmán centres. They claim descent from the Moghals, who, during the seventeenth century, came with the Moghal conquerers of the Deccan (1686-1723). Their home speech is Deccan-Hindustáni. The men are either tall or of middle height, with fair skins and regular features. They shave the head, wear the beard full, and dress in a headscarf, a shoulder-cloth, a long coat, a shirt, a waistcoat, and a pair of loose trousers. The women, like the men, are either tall or of middle height, delicate, and fair with full regular features. Village or poor townswomen dress in a Hindu robe and bodice, and if rich in the ordinary Musalmán petticoat two to five yards of chintz or silk, a scarf to cover the upper part of the body, and a bodice covering the back and fastened in a knot under the bosom. Though neat and clean in their habits they neither add to the family income nor appear in public. The men add Mirza to their names and the women Bibi or lady. Town Moghals are servants and messengers and village Moghals are husbandmen. Though hardworking and thrifty they are not well-to-do. In religion they are Sunnis of the Hanafi school, and are said to be religious and careful to say their prayers. They teach their boys to read the Kurán in Arabic. They marry with any of the general classes. They send their boys to school to learn Maráthi or Kánarese. Some have lately begun to send their boys to English schools, and one of them is a clerk in the police superintendent's office.

Patháns.

Patha'ns, or Victors, claim an Afghan origin. The men add Khán or chief and the women Bibi or lady to their names. Their home speech is Deccan-Hindustáni. The men are either tall or of middle height, strong, and dark or olive-skinned. They shave the head, wear the beard full, and dress in a Marátha turban, a coat, a shirt, a tight-fitting jacket, and a pair of tight trousers or a waist-cloth. The women who are like the men in face, dress in the Hindu robe and bodice, but, except the old or poor, do not appear in public, nor add to the family income. They are neat clean and well-behaved. The townsmen are servants messengers and constables, and the villagers are landholders. Though hardworking and thrifty some of them are excessively fond of liquor, and are deep in debt. They suffered severely during the 1876-77 famine, many of them having had to sell even their houses. They marry with any of the general classes of Musalmáns. In religion they are Sunnis of the Hanafi school, and some of them are said to be religious and careful to say their prayers. They teach their boys Maráthi and Kanárese, and, in a few recent cases, English, but so far education has not raised any of them to a high position.

Of the five classes who belong to the general body of Musalmáns:

Attárs.

Atta'rs, or Perfumers, are local converts from the Hindu class of the same name. They are found in small numbers in different parts of the district. They speak Deccan-Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height and dark or olive-skinned. They shave the head,

MUSALMÁNS.

Attárs.

wear the beard full, and dress in a Marátha turban or a headscarf, a tight jacket, and a pair of tight trousers or a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice. They are neat and clean in their habits, do not add to the family income, and except the old do not appear in public. The men are neat, clean, hardworking, and thrifty, but, on account of the fallen state of their trade, are seldom well-to-do. During and after the 1876 famine many moved to other districts in search of work. They chiefly sell cosmetics, dentrifice, redpowder, incense, and hair-oil scented with rose and jessamin. During the *Muharram* they add to their stock cotton-thread garlands or *sehilis* of many colours, which both Hindus and Musalmáns wear during the last five days of the holy season. Their trade is dull and they do not make more than 1*s.* to 2*s.* (Re. ½-1) a day at ordinary times, or 2*s.* to 10*s.* (Rs. 1-5) during the five *Muharram* days. Though nominally a distinct body, their customs do not differ from those of ordinary Musalmáns. They have no headman other than the *kázi*. They marry either among themselves or with any of the regular Musalmáns and obey and respect the *kázi*. They are Sunnis of the Hanafi school and are not particular in saying their prayers. They try to give their boys some schooling. Besides as perfumers some earn their living as servants and messengers.

Bedars.

Bedars found in one or two families as messengers at Dhárwár are immigrants from Maisur. They are said to have been converted from the hill tribe of Baydarus or Bedars, by Haidar Ali Kháu (1762-1782), from whom they have taken the title of Khán. Both Haidar and Tipu had great trust in their Baidar troops.[1] They are believed to have come to Dhárwár with General Wellesley's army in 1803. Among themselves they speak Hindustáni and with Hindus Kánarese. The men are tall, strong, well made, and either black or brown-skinned. The men shave the head, wear the beard full, and dress in a turban or a headscarf, a coat, a shirt, a tight jacket, and a pair of tight trousers. The women, who are like the men in face, dress in a chintz petticoat two to four yards long, and cover the upper part of the body with a scarf and a bodice covering the back, and the ends tied in a knot under the bosom. They do not appear in public nor add to the family income, but are neat and clean in their habits. The men are messengers and constables, and, though hardworking and thrifty, are badly off. They do not form a separate community, and do not differ in their manners or customs from ordinary Musalmáns, and marry among any of the ordinary Musalmán communities. They are Sunnis of the Hanafi school, and are religious and careful to say their prayers. They send their children to school and teach them Maráthi and Kánarese. None have risen to any high position.

Bangarhára.

Bangarha'ra's, or Bangle-sellers, a branch of Manyárs, are like them descended from local Kásár converts, who are said to have embraced Islám during the time of Aurangzeb (1686-1707).

[1] Buchanan's Mysore, I. 123.

Chapter III. Population. MUSALMÁNS. *Bangarhárás.*

They are found in small numbers over almost the whole district. They do not differ from Manyárs in look dress or speech. The women dress in the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and tidy. They make wax bracelets and sell Chinese glass bangles which they buy from wholesale Váni dealers who bring them from Bombay. On a dozen bangles they make 1½*d.* to 3*d.* (1-2 *as.*) and their average daily sales are about three dozen, leaving an average profit of 4½*d.* to 9*d.* (3-6 *as.*). They sell both to Hindus and Musalmáns, sometimes in shops sometimes as peddlers at fairs or from house to house. When the men are away the women generally sit in the shops and sell. In manners and customs they do not differ from ordinary Musalmáns, and marry either among themselves or with regular Musalmáns. They have no separate headman and in all matters obey the regular *kázi*. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They send their boys to school to learn Maráthi or Kánarese. None know English, and none have risen to any high position.

Kaláigars.

Kala'igars, or Tinners, local converts of mixed Hindu classes, are found in small numbers throughout the district. They speak Hindustáni among themselves and Kánarese or Maráthi with others. The men are tall or of middle height and dark or olive-skinned. They shave the head, wear the beard full, and dress in a white cotton Marátha turban, a shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women who are of middle height, wheat or olive-skinned, and with full regular features dress in a Hindu robe and bodice. Except the old none appear in public or add to the family income. The men when at work are dirty, but as a class they are neat and clean. The men tin the copper and brass vessels which are used by Hindus, Musalmáns, and Christians. They charge 1*s.* to 2*s.* (Re. ½-1) for a dozen dishes according to size. Though hardworking thrifty and sober, they are poor, as after the 1876 famine, to save the cost of tinning, many even well-to-do families cooked in earthen vessels. They form a separate community settling social disputes by holding caste meetings under a headman who is chosen from the most respectable families. With the approval of the majority of the castemen the headmen has power to fine any one who breaks their social rules. Their names and customs do not differ from those of ordinary Musalmáns and they marry either among themselves or with regular Musalmáns. They respect and obey the *kázi* and employ him to conduct their marriage and funeral ceremonies. They are Sunnis of the Hanafi school, and are seldom religious or careful to say their prayers. They try to give their boys some schooling. Besides by tinning some Kaláigars earn their living as servants and messengers. None have risen to any high position.

Manyárs.

Manya'rs, or Glass Bangle-makers, are the descendants of local Hindu Kásárs, who are said to have been converted during the reign of Aurangzib. They are found in small numbers in some of the larger towns. Among themselves they speak Deccan-Hindustáni and correct Kánarese or Maráthi with others. The men

MUSALMÁNS.
Manyárs.

are of middle height and dark or brown-skinned. They shave the head, wear the beard full, and dress in a Marátha turban, a shirt, a tight jacket, and a waistcloth. The women who are like the men in face dress in the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean in their ways. Chinese competition has forced the Manyárs to give up their old craft of glass and wax bangle-making. They have become petty shopkeepers and dealers in hardware and miscellaneous articles. They sell iron pots and dishes, which they buy from wandering Ghisádis and sell at a high profit. They buy cotton and coir ropes from Kanjars whom they pay in grain or in cash. Besides ironware they sell mirrors, sewing thread, pins, locks, and English match boxes. Some have shops and others go as peddlers with a pack to weekly markets and through neighbouring villages. They are hardworking, thrifty, and sober, and some are well-to-do and able to save. Though they form a branch of the Bangarhárás or bangle-sellers, they are a distinct class, settling their disputes among themselves by holding caste meetings with a headman of their own, chosen from the richest families, and empowered to fine any one who breaks their rules. They marry either among themselves or with any of the ordinary classes of Musalmáns. They are Sunnis of the Hanafi school but are seldom religious or careful to say their prayers. They are careful to give some education to their boys, but none have risen to any high position.

Of the twenty-five separate communities the seven of outside origin include five of traders Bohorás, Labbeys, Mehmans, Mukeris, and Saudágars, one of craftsmen Gáo-Kasábs or beef butchers, and one of servants or labourers Kákars or grass-cutters.

Bohorás.

Bohora's, probably from the Gujarát *vohoravu* to trade, immigrants from Gujarát, are found in small numbers in Dhárwár city. They seem to be of part Hindu part Arab and Persian origin. In religion they belong to the Ismáili branch of Shiás and follow the Mullá Sáhib, their high priest who lives at Surat. They are believed to have come to Dhárwár from Bombay and the Nizám's country about sixty years ago. Among themselves they speak Gujaráti, and with others Maráthi or Hindustáni. They are tall or of middle height, delicate, and light brown in colour. The men shave the head and wear the beard full. They dress in-doors in a skull cap and out of doors in a tightly wound white turban, a long coat falling to the knee, a shirt, a tight-fitting jacket, and a pair of loose trousers. Their women, who like the men are either tall or of middle size, are delicate, either wheat or brown in colour, and regular featured. They do not appear in public. They wear a headscarf or *odna*, a backless bodice or *angia*, and a gown or petticoat called *lahenga*, of three or four yards of chintz or silk. On going out they add a long cloak called *burkha* which covers the whole body from head to foot, leaving a gauze opening for the eyes. They do not add to the family income, but are clean, quiet, and thrifty. Bohorás deal in English hardware, in piecegoods, and in groceries. Some have agents in Bombay, Poona, and Belgaum, who supply them with all the articles in which they deal. They sell to Europeans, Musalmáns, and Hindus

Chapter III. Population.

MUSALMÁNS. *Bohorás.*

and are hardworking, thrifty, and sober. As a class they are well-to-do and have a good name for fair dealing. They form a separate community, marry only among themselves, and have their disputes settled by the deputy of the Surat Mulláh Sáhib whose head-quarters are at Haidarabad. They are Ismáili Shiás of the Dáudi sect. They are careful to say their prayers either in their own houses or gardens or at the house of the richest man among them who sets apart one of his rooms as a chapel. They have no mosques of their own and do not attend the Sunni mosques. They treat the deputy Mulláh with much respect, and are regular in paying their contributions to the Mulláh Sáhib at Surat. The chief points of difference between their beliefs and practices and those of regular Musalmáns are that they pay special devotion to Ali and his sons Hassan and Hussain, and to their high priest the Mulláh Sáhib of Surat; that they attach special importance to circumcision; that they reject the three Kaliphs, Abu Bakar Sidik, Umar, and Usmán; that at death a prayer for pity on the soul and body of the dead is laid in the dead man's hand; and that they on no account either eat or drink from Hindus. They teach their children to read the Kurán and enough Maráthi or Gujaráti to keep accounts. None learn English. They follow no calling but trade, and on the whole are a rising class.

Labbeys.

Labbeys, or immigrants from the Malabár coast, though not permanent settlers are found in small numbers in some of the large towns. They are descended from the Persian[1] Arab[2] and Abyssinian settlers in whose hands the foreign trade of Western India was centered for several centuries before the establishment of Portuguese supremacy (A.D. 1510). Among themselves they speak Arvi or Malayálam and Hindustáni with others. The men are tall strong and well made, and dark olive-skinned. They shave the head, wear long thin beards, and dress in a skull cap or loose chintz headscarf, a long shirt falling almost to the knees, a coat or a waistcoat, and a chintz waistcloth or *lungi* falling to the ankle. Their habits are neat and clean. They do not bring their women to Dhárwár, and seldom stay more than a year in the district. They gather a stock of skins and leather

[1] Of the first Arab settlement the Labbey books give the following account: In A.D. 816 (H. 200) Málik bin Divan an Arab soldier of fortune with a large number of followers started from Arabia to visit Adam's tomb in Ceylon. His ships were wrecked on the Malabár coast and he was forced to land. Cheramán Perumál the chief of Malabár took a liking to the Arabs and kept them at his court. Málik told him of the Prophet Muhammad and how he had halved the moon. The king asked when the moon was halved, consulted the Brahmán astrologers, and, finding that Málik's date was correct, became a Musalmán, divided his kingdom among his relations, and started for Mecca. He died on his way back. Ever after Arabs were treated with honour on the Malabár coast and settled in great numbers. See Buchanan's Mysore, II. 51-70 and Jámiul Tavárik.

[2] According to Wilks' History of Southern India (I. 242) the first Persian settlers came in the early part of the eighth century as refugees from the tyranny of Hajjaj bin Yusuf, governor of Irák. Some landed on the Konkan and were called Naváits; others landed east of Cape Comorin and were called Labbeys. The Labbeys claim a common origin with the Naváits and attribute their black complexion to intermarriage with native women. The Naváits affirm that the Labbeys are the descendants of their domestic slaves. Col. Wilks was of opinion that in face and shape the Labbeys had a strong resemblance to the natives of Abyssinia. Compare Rice's Mysore and Coorg, I. 353.

from the local butchers and send them preserved in salt to Bombay or Madras tanneries. They are hardworking, thrifty, and generally well-to-do. They form a separate community and never marry any local Musalmán women. They are Sunnis of the Shafai school and are said to be religious and careful to say their prayers. On the whole they are a rising class.

Mehmans.

Mehmans, properly *Momins* or Believers, immigrants from Cutch and Gujarát are found in small numbers in Dhárwár city. They are the descendants of Gujarát and Cutch Hindu Káchiás and Lohánás who were converted to Islám by Pir Yusaf-ud-din an Arab missionary in 1422. They are said to have come with the British troops from Poona to Dhárwár soon after the beginning of British rule in 1818. They speak Cutchi among themselves and Hindustáni with others. The men are strong well-made and fair. They shave the head, wear the beard full and long, and dress in a fine cotton or silk headscarf, a coat, a long shirt falling to the knee, a waistcoat, and loose trousers. The women are tall or of middle height with fair skins, arched eyebrows, large eyes, straight nose, and full rounded limbs. They dress in a long shirt falling almost to the ankle, a headscarf, and a pair of loose trousers rather tight at the ankles. Except when old they wear a backless bodice with short and tight sleeves. The whole of their dress is almost always of silk. They are neat and clean in their dress, are careful not to appear in public, and except by skilful housekeeping add nothing to the family income. The men deal in English hardware and piece-goods. They are hardworking thrifty sober and well-to-do, and have a good name for fair dealing. They marry among themselves only and form a separate community, but without any special organization and with no separate headman. They respect the regular *kázi* and call him to conduct their marriage and funeral ceremonies. Except that daughters have no share in ancestral property, their rules and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school and are said to be religious and careful to say their prayers. They send their boys to school to learn Maráthi, and they teach them Gujaráti at home but none know English. They take to no calling but trade, and on the whole are a rising class.

Mukeris.

Mukeris,[1] or Deniers, are found about 200 strong in Dhárwár city. They are said to be the descendants of Lamáni or Banjári Hindus who were converted to Islám by Tipu of Maisur. They are believed to have come from Maisur in 1803 as suttlers to General Wellesley's force. Among themselves they speak Hindustáni, and Maráthi or Kánarese with others. The men are tall or of middle height, strong, and dark or olive-skinned. They shave the head and wear the beard full. They dress in a turban or a headscarf, a coat,

[1] Of the origin of the name Mukeri this story is told. A member of Tipu's court laid a complaint before the king that a *man* of rice brought from a Lamáni held thirty instead of forty *sers*. The rice was weighed before the Sultán and was found to be short. The Lamáni was called and weighing the grain showed that it was forty *sers*. He did this by some sleight of hand and afterwards confessed. That people might be on their guard against them, Tipu ordered that Lamáni Musalmáns should henceforward be called Mukeris or deniers.

Chapter III. Population. MUSALMÁNS. *Mukeris.*

a shirt, a tight-fitting jacket; and tight trousers. The women, who are like the men in face, dress in the Hindu robe and bodice, and, except the old, neither appear in public nor add to the family income. Both men and women are neat and clean in their ways. Mukeris are grain-sellers and grocers. Though hardworking they are fond of liquor, and are thrifty and well-to-do. Their name is a bye-word for cheating. They marry among themselves only, form a separate community, and settle their disputes at class meetings headed by a *chaudhari* or headman who belongs to one of the richest families. With the approval of the majority of the castemen the headman can fine any one who breaks their rules. They respect the *kázi* and ask him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They send their boys to school, and teach them Maráthi and Kánarese but not English. They follow no pursuit except trade.

Saudágars.

Sauda'gars, or Honourable Traders, are said to represent the ancient Arab and Persian merchants who traded with Western India (800-1500). They are immigrants from Maisur and Madras, and are believed to have come to Dhárwár since the beginning of British rule. They speak Hindustáni among themselves and Maráthi or Kánarese with others. Their appearance seems to show a strong strain of foreign blood. The men are generally tall and well made, wheat or brown coloured, with large eyes and straight nose. They shave the head, wear full beards, and dress in a silk or fine cotton headscarf, a long white cotton coat, a shirt falling to the knee, a pair of loose trousers, or in-doors a chintz waistcloth or *lungi*. The women are, like the men, tall, delicate, and fair, with handsome features. They dress in a gown or petticoat of four or five yards of chintz gathered in plaits round the waist and falling to the ankles, a tight bodice with short tight sleeves covering the back and the ends fastened in a knot under the bosom, and a headscarf of two to four yards of chintz. They are very careful not to appear in public, and are excellent housewives. Both men and women are neat, clean, mild, hospitable, and sober. Saudágars deal in piecegoods and were formerly well-to-do. They suffered severely during the 1876-77 famine. Though hardworking and thrifty some of them were forced to give up trade and take to husbandry or service. They are Sunnis of the Hanafi school and are said to be very religious and careful to say their prayers. They teach their children to read the Kurán in Arabic and send them to school to learn Maráthi or Kánarese. They marry among themselves only and form a separate community but have no special organization and no headman. They respect the regular *kázi* and in their manners and customs do not differ from ordinary Musalmáns. None have risen to any high position, and on the whole they are falling in number and condition.

Kákars.

Ka'kars, or immigrants from Afghanistán, are found in small numbers in Dhárwár and Hubli. Their forefathers are said to have come from Afghanistán with Ahmadsháh Duráni or Abdali about 1747. After Ahmadsháh's defeat in North Hindustán, they remained in India leading the life of outlaws, and after ramb-

ling through the North-West Provinces, Gujarát, and other districts found their way to Haidar Ali of Maisur. They are said to have come to Dhárwár in 1803 as camp followers to General Wellesley's army. Their home-speech is a mixture of rough Hindustáni, Málvi, Gujaráti, and Maráthi. The men are tall strong well-made and dark. They shave the head, wear beards, and dress in a Hindu turban, a shirt, a tight-fitting jacket, and a waistcloth. Their women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and add to the family income. Both men and women are dirty and untidy in their habits. The men are servants, messengers, and horsekeepers earning 10*s.* to 20*s.* (Rs. 5-10) a month, and the women make a living by selling headloads of grass and fuel. Though hardworking they are generally fond of drink and are badly off. They marry among themselves only and have a well organized community settling their disputes at class meetings under a headman or *jamádár* who belongs to one of the richest families, and, with the concurrence of the majority, has power to fine any one breaking their class rules. The fine fund is spent in caste dinner and drinking parties. They respect the *kázi*, and in manners and customs differ little from the regular Musalmáns. They are Sunnis of the Hanafi school and are seldom religious or careful to say their prayers. They do not send their boys to school, and none of them has risen to any high position.

MUSALMÁNS.
Kákars.

Ga'o Kasa'bs, or Beef Butchers, found in small numbers in Dhárwár city are said to have come to Dhárwár with General Wellesley's army in 1803. They are found in most military cantonments in the Deccan and are often attached to certain regiments and move with them from one place to another. Some claim descent from Afghans and others from Arabs, but the face and figure of many seem to point to a part Abyssinian origin. Their home speech is a rough Hindustáni. The men are tall, strong, well-made, and dark. They either shave the head or wear the hair falling below the ear and a full beard. They dress in a turban or headscarf, a shirt, a jacket, and a pair of tight trousers. The women, who are like the men in face, dress in the Hindu robe and bodice, appear in public, help the men in selling beef, and, though hard-working and thrifty, are proverbially shameless and quarrelsome. Both men and women are dirty and slovenly in their dress and habits. They sell both cow and buffalo beef, but buffalo beef is disliked and is seldom used. Their customers are Christians, Musalmáns, and low caste Hindus. The chief consumers are low caste Hindus as few Musalmáns eat beef. First class beef is sold to Europeans at 3*d.* the pound (8 pounds the rupee) and second class beef to Musalmáns and others at 1½*d.* the pound (16 pounds the rupee). Though hardworking and thrifty they are excessively fond of drink, and are badly off. They marry among themselves only and form a separate community settling social disputes at class meetings under a headman or *pátil*, who, if the majority of the caste approve, has power to fine any one who breaks their rules. Their manners and customs do not differ from those of ordinary Musalmáns; and they call the *kázi* to conduct their marriage and

Gáo Kasábs.

funeral ceremonies. They are Sunnis of the Hanafi school and are not religious or careful to say their prayers. They give their boys no schooling and take to no new pursuits.

MUSALMÁNS.

Of the eighteen separate communities mainly of local Hindu descent, two, Bágbáns fruiterers and Támbolis betel leaf sellers are traders; seven, Gaundis masons, Lád Kasábs butchers, Momins weavers, Patvegars tassel makers, Pinjárás cotton cleaners, Rangrez dyers, and Saikalgars armourers are craftsmen; seven, Bhatyárás cooks, Dhobis washermen, Hajáms barbers, Halálkhors scavengers, Kanjars poulterers, Pakhális watermen, and Pendhárás grass cutters are servants and labourers; and two, Kasbans dancing girls, and Táschis drummers are players and musicians.

Bágbáns.

Ba'gba'ns or **Ba'gva'ns,** Gardeners and Fruiterers, represent local Kunbis or Mális who are said to have been converted during the time of Aurangzib (A.D. 1686-1707). They are found in large numbers over almost the whole district. Among themselves they speak Deccan Hindustáni and with others Maráthi or Kánarese. They are tall or of middle height, well-made, and dark or olive-skinned. The men shave the head, wear beards either short or full, and dress almost like Hindus, in a Marátha turban, a tight-fitting jacket, and a waistcloth. The women, who like the men are either tall or middle sized, wheat or olive skinned, and with regular features, wear the Hindu robe and bodice, appear in public, and help the men by selling fruit and vegetables. Both men and women are rather dirty and untidy. The men go among garden villages buying potatoes, brinjals, onions, and green vegetables, and plantains, guavas, and pomegranates. They sell at a shop and also from door to door. Though hardworking, thrifty and sober, they are generally poor and in debt. They do not earn more than 1*s.* (8 *as.*) a day. They marry among themselves only, and are a separate body with a well organized community and a headman or *chaudhari* chosen from the richest families. With the approval of majority of the members the headman has power to fine any person who breaks their rules. Unlike regular Musalmáns they privately worship and pay vows to Hindu gods and keep Hindu festivals. They respect the *kázi* and ask him to conduct their marriage and funeral services. Though in name Sunnis of the Hanafi school they are seldom religious or careful to say their prayers. They do not send their children to school or take to new pursuits.

Támbolis.

Ta'mbolis, or Betel-leaf Sellers, descendants of local Kunbi converts are found in considerable numbers in almost all towns and villages. Their forefathers are said to have been converted during the reign of Aurangzib. They speak Deccan Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height and brown skinned. They shave the head, wear the beard full or short, and dress in a large Marátha turban, a shirt, a tight-fitting jacket, and a waistcloth. The women who are of middle height, fair, and with regular features, dress in the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean in their habits. They buy betel leaf from the growers either in neighbouring villages or from outsiders. A few rich wholesale dealers keep two

MUSALMÁNS. *Támbolis.*

or three bullocks to bring their supplies from a distance, and distribute them among poor retail sellers. They have shops which in their absence are under the charge of their wives. They are hardworking, thrifty and sober. A few are well-to-do and able to save; but the bulk are poor. Their work is constant but they do not earn more than 6*d*. to 8*d*. (4 - 6 *as*.) a day. They marry among themselves only, and have a well organized community settling social disputes at class meetings under a headman or *chaudhari* chosen from the richest families, who, with the approval of the majority, has power to fine any one breaking the rules. They differ from ordinary Musalmáns in privately worshipping and paying vows to Hindu gods, keeping Hindu festivals, and eschewing beef. They are Sunnis of the Hanafi school in name, but, except a few, they are not religious or careful to say their prayers. They respect the *kázi* and ask him to conduct their marriage and funeral services. A few try to give their boys some schooling, but none have risen to any high position.

Gaundis.

Gaundis, or Bricklayers, found in small numbers over almost the whole district, are said to represent local Hindu Gaundis who were converted during the reign of Aurangzib. They speak Deccan Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height, thin, and dark. They shave the head, wear short or full beards, and dress in a Marátha turban, a tight-fitting jacket, and a waistcloth. The women, who are like the men in face, dress in the Hindu robe and bodice, appear in public, and add nothing to the family income. Neither men nor women are neat or tidy in their habits. They earn their living as bricklayers. They suffered greatly during the 1876-77 famine as all house-building was at a stand. Many left the district. Of late railways and other public works have given them constant and well paid employment. They marry among themselves only and form a separate community, but have no organized union and no headman. They respect the *kázi*. They differ from regular Musalmáns chiefly by offering vows to Hindu gods, keeping Hindu festivals, and eschewing beef. They are Sunnis of the Hanafi school in name, but are not religious or careful to say their prayers. They do not send their boys to school. In the time of depression that followed the 1876-77 famine some took employment as servants and messengers.

Lád Kasábs.

La'd Kasa'bs, or Mutton Butchers, are found in considerable numbers in almost all the larger towns. They are said to represent Hindu Lád Kasábs who were converted by Tipu of Maisur (1784-1799). Among themselves they speak Deccan Hindustáni and with others Maráthi or Kánarese. The men are tall or of middle height, and dark or olive skinned. They shave the head and either shave the beard or wear it short, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. Some wear a large gold earring in the right ear. The women, who are tall or of middle height and fair with regular features, dress in the Hindu robe and bodice, appear in public, and help the men by selling mutton. In their persons and dress both men and women are dirty and untidy. They live as

Chapter III. Population.

MUSALMÁNS.

Lád Kasábs.

mutton butchers and kill both sheep and goats. They buy the animals at £2 to £3 (Rs. 20-30) the dozen chiefly from Dhangars. They do not keep the animals for more than a week, killing them in the yards behind their houses, and sell the mutton at 3*d.* to 4½*d.* (2-3 *as.*) the pound. They are hardworking, thrifty, and sober, and some are well-to-do and able to save. They marry among themselves only, and are a separate community with a well organized society under an elective headman called *pátil*. Social disputes are settled according to the opinion of the majority of the men, and, with their approval, the headman fines any member who breaks the rules. They have a strong Hindu feeling and eschew beef, worship and offer vows to Hindu gods, and keep Hindu festivals. Except that they employ the regular *kázi* to conduct their marriage and funeral services, they are Musalmáns in little more than name. None of them know the Kurán or ever attend the mosque, and they do not eat with other Musalmáns. They do not send their boys to school or take to any calling except mutton selling.

Momins.

Momins, or Weavers, are found in large numbers almost all over the district, especially in Hubli where they are more than three thousand. They are said to represent Hindu Koshtis or Sális who were converted by Hasham Pir Gujaráti, the religious teacher of the Bijápur king Ibráhim Adil Sháh II. about the close of the sixteenth century. They still look upon the saint with special reverence and pay great respect to his descendants. The men are tall or of middle height and brown skinned. They shave the head wear the beard full, and dress in a Hindu turban, a coat, a shirt, a waistcoat, and either tight trousers or a waistcloth. The women who are of middle height, delicate, fair, and with regular features, wear the Hindu robe and bodice, appear in public, and are such useful workers that the men generally marry more than one wife. Neither men nor women are neat or tidy in their habits. They weave cotton, buying English or Bombay mill-yarn from Hindu Váni dealers and working it into robes, a chintz for bodices called *khans*, a striped cloth called *susi* used in trousers, and silk-bordered waistcloths. Some of the rich and well-to-do weave their own yarn and sell the cloth in the market, or to wholesale merchants by whom it is sent to Bombay and Poona. The bulk of them are labourers, and work for 6*d.* to 1*s.* (4-8 *as.*) a day. Though hardworking and thrifty, most of them even the women are fond of fermented date-palm juice, and except a few who are well-to-do and able to save, the bulk are poorly clad and badly off. They marry among themselves only and form a well organized society, settling their social disputes at class meetings under a head or *chaudhari* chosen from the richest families, who, with the approval of the majority of the men, has power to fine any one breaking their rules. They respect the *kázi* and do not differ in manners and customs from ordinary Musalmáns. They are Sunnis of the Hanafi school, and some are religious and careful to say their prayers. They do not give their boys any schooling. Some Momins are servants and messengers.

Patvegars.

Patvegars, or Tassel twisters, are found in small numbers in almost all of the larger towns. They represent Hindus of different

classes who are said to have been converted by Aurangzib. The men are tall or of middle height, strong, and dark or olive-skinned. They shave the head, wear the beard full, and dress in a Hindu turban, a shirt, a tight jacket, and a waistcloth. The women, who are either tall or middle-sized thin and brown, wear the Hindu robe and bodice, and appear in public, but add nothing to the family income. As a rule both men and women are clean in their habits and tidy in their dress. They live by twisting silk tassels. They buy silk from Hindu merchants in small quantities and make the silk cords or chains with tassels called *kardotás* which are worn round the waist both by Hindus and Musalmáns. They also sell false hair and deck gold and pearl ornaments with silk. They earn about 1*s.* (8 *as.*) a day. They have shops and also go about the town where they live and through the neighbouring villages in search of work. They are hardworking thrifty and sober, and some of them are well-to-do and save. They marry among themselves only and form a separate community, but have no social organization and no headman except the regular *kázi*. They differ from ordinary Musalmáns in offering vows to Hindu gods, keeping Hindu festivals, and eschewing beef. They are Sunnis of the Hanafi school but are not religious or careful to say their prayers. They do not send their boys to school or take to any fresh employment.

Patvegars.

Pinja'ra's, or Cotton Cleaners and Carders, are found in small numbers in some of the larger towns. They are said to represent Hindu Pinjárás who were converted by Aurangzib. They speak Deccan-Hindustáni among themselves and Maráthi or Kánarese with others. The men are of middle height and dark. They shave the head, wear the beard either short or full, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. The women are like the men in face. They dress in the Hindu robe and bodice, appear in public, and help their husbands in carding cotton. Neither men nor women are clean or tidy in their habits. They card cotton, cleaning it to stuff mattresses, quilts, and pillows, and are paid 6*d.* to 2*s.* (Re. ¼ - 1) a day, but are often idle for days at a time. The women work at home and the men move about in search of work. The decline of hand-spinning ruined their craft. Though hardworking thrifty and sober, from want of work they are always poorly clad and badly off. They marry among themselves only and form a separate and well organized society. They settle social disputes by class meetings under a headman or a *pátil*, who, with the consent of the majority of the members, has power to fine any one breaking their rules. They respect the *kázi* and employ him to conduct their marriage and funeral services. They differ from ordinary Musalmáns by worshipping and offering vows to Hindu gods, and eschewing beef. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their children to school. Some have given up cotton carding and earn their living as husbandmen and servants.

Pinjárás.

Rangrez, or Dyers, are found in small numbers in some of the larger towns. They are said to represent Hindus of different castes,

Rangrez.

Chapter III. Population. MUSALMÁNS. *Rangrez.*

who were converted during the time of Aurangzib. They speak Deccan-Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height and dark or olive-skinned. They shave the head, wear the beard either short or full, and dress in a Hindu turban, a waistcoat, and a waistcloth. The women, who are of middle height thin and brown, wear the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean in their habits. They earn their living as dyers. They are hardworking thrifty and sober, and some of them are well-to-do and able to save. They dye turbans yarn and silk for weavers, and have constant work. When busy they earn 4*s.* to 6*s.* (Rs. 2 - 3) a day, but from this have to meet heavy dye-expenses. In the Musalmán marriage season from October to December, and during January and February the chief Hindu marriage season, and before all great Hindu and Musalmán holidays they are specially busy. Though fairly off, they do not rank among the highest tradesmen. They marry among themselves only, but have no special social organization and no headman, except the regular Musalmán *kázi*. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, and some are said to be religious and careful to say their prayers. They do not send their children to school or take to new pursuits. On the whole they are a rising class.

Saikalgárs.

Saikalgars, or Knife-grinders, are found in small numbers in some of the larger towns. They are said to represent Ghisádi Hindus converted during the time of Aurangzib. They speak Deccan-Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height, thin, and dark. They either shave or keep the head hair, wear the beard short or full, and dress in a turban, a tight-fitting jacket, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and help the men in their work. As a class both men and women are dirty and untidy in their habits and dress. They sharpen and sometimes mend knives, swords, and razors. They sharpen tools on a small wheel of *kuran* or sandstone turned by their women or boys with the help of a leather strap. Their day's earnings vary from 3*d.* to 6*d.* (2-4 *as.*), but they are often without work. Though hardworking and thrifty they are not sober, and are poorly clad and scrimped for food. Many have left the district in search of work. They marry among themselves only and form a separate and organized society with a headman chosen from the most respected members, who, if the majority approve, has power to fine any one breaking the class rules. They do not eat with regular Musalmáns, but employ the *kázi* to conduct their marriage and funeral services. They eschew beef, offer vows to Hindu gods, and keep Hindu festivals. They are Sunnis of the Hanafi school in little more than name, and seldom go to the mosque. They do not send their children to school or take to new pursuits.

Seven local classes come under Service and Labour.

Bhatyárás.

Bhatya'ra's, or Cooks, are found in small numbers in Dhárwár town. They are believed to represent local converts of mixed Hindu

MUSALMÁNS.

Bhatyárás.

classes. They speak Deccan-Hindustáni among themselves and Márathi or Kánarese with others. The men are of middle height and dark. They shave the head, wear the beard full, and dress in a Hindu turban or a headscarf, a shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women who are of middle height thin and brown, wear the Hindu robe and bodice, appear in public, and help the men in cooking. Both men and women are dirty and untidy in their habits. They keep cook-shops, take engagements for feasts and dinner parties, and serve as house cooks in rich families. Some have English bakeries, and supply the European population with bread, biscuits, and pastry. Those who keep English bakeries are well-to-do; the rest though hard-working and thrifty, from their fondness for date-palm liquor, are poorly clad and much in debt. Their daily earnings from cook-shops are never more than 1*s.* (8 *as.*), for a dinner party they get 1*s.* to 2*s.* (Re. ½-1) a day, and as house cooks 6*s.* to 12*s.* (Rs. 3-6) a month with food. They marry among themselves only and form a separate community, but have no special organization and headman, except the regular Musalmán *kázi*, whom they respect and call to conduct their services. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, and are seldom religious or careful to say their prayers. They do not send their children to school; and on the whole are a falling class.

Dhobis.

Dhobis, or Washermen, are found in small numbers in some of the larger towns. They are said to represent local Hindu Dhobis converted by Tipu of Maisur (1784-1799). They speak Hindustáni among themselves and Maráthi or Kanárese with others. The men are tall or of middle size, dark, and thin. They shave the head, wear the beard either short or full, and dress in a Hindu turban, a waistcoat, and a waistcloth. The women, who are like the men in face, dress in the Hindu robe and bodice, appear in public, and help the men in washing clothes. Both men and women are clean, but not tidy in their dress. They wash clothes both for Europeans and natives; European masters, who require the Dhobi's entire time, pay them £1 to £2 (Rs. 10-20) a month according to the size of the family; Native masters, who generally share the Dhobi's services with five or six other families, pay 2*s.* to 4*s.* (Rs. 1-2) a month or 10*s.* to £1 10*s.* (Rs. 5-15) a year, with gifts in corn and money on holidays and great occasions. Though hard-working and thrifty, as a class they are excessively fond of liquor and are seldom well-to-do or able to save. They marry among themselves only and form a separate and organized society. They settle social disputes at caste meetings under a headman or *chaudhari* chosen from the oldest members, who, with the approval of the majority, can fine any one breaking caste rule. They call the regular *kázi* to conduct their marriage and funeral services. They differ from ordinary Musalmáns in eschewing beef, worshipping and offering vows to Hindu gods, and keeping Hindu festivals. Under no circumstances do they eat with the regular Musalmáns. They are Sunnis in name, but care little for the Musalmán faith. They do not send their children to school and take to no new pursuits.

Chapter III. Population. MUSALMÁNS. *Hajáms.*

Haja'ms, or Barbers, are found in small numbers in some of the larger towns. They are said to represent local Hindu Hajáms and to have been converted by Tipu of Maisur. They speak Deccan-Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height and dark or olive-skinned. They shave the head, wear the beard full or short, and dress in a Hindu turban, a shirt, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and add nothing to the family income. Both men and women are dirty and untidy. Barbers earn their living either by shaving chance customers or as house servants. In towns they get 1½*d.* (1 *a.*) for shaving a man's head, and in families with three or four male members they are paid 1*s.* to 2*s.* (Re. ½-1) a month or 6*s.* to 12*s.* (Rs. 3-6) a year, with occasional presents in money and corn. Village barbers are paid entirely in grain. The quantity varies from 200 to 400 pounds (5-10 *mans*) worth £1 to £1 10*s.* (Rs. 10-15) in addition to occasional gifts on ceremonies and festivals. Though hardworking and thrifty they are not sober, and are generally poorly clad and scrimped for food. They marry among themselves only, form a separate community, but have no special organization and no headman to settle their disputes except the regular *kázi* whom they follow in every respect. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school and on the whole are a falling class.

Halálkhors.

Hala'lkhors, or Scavengers, are found in small numbers in the town of Dhárwár. They are said to represent Hindu Bhangis converted by Tipu of Maisur. According to another account their former home was in Sholápur. They speak either Hindustáni or Kánarese. The men are of middle height and dark. They shave either the whole head or half of the head, wear the beard full or short, and dress in a skullcap or turban, a waistcoat, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and help the men. Neither men nor women are tidy or clean. They work as scavengers and nightsoil men, and are paid 6*s.* to 10*s.* (Rs. 3-5) a month. The women work as hard and earn as much as the men. Though hardworking and well paid they are excessively fond of drink, are always in rags, and never save. They form a separate community and have a well organized society. They settle social disputes at class meetings under a *mehtar* or headman chosen from the oldest members. If the majority approve the headman may fine any one who breaks caste rules. The money raised by fines is spent in drinking and dinner parties. They are Sunnis of the Hanafi school, but are Musalmáns in name only. Except that they are circumcised and are married and buried by the *kázi,* they know almost nothing of the faith. They do not send their children to school, and none have risen to any high position.

Kanjars.

Kanjars, or Poulterers, are found in small numbers throughout the district. They are said to represent Hindu Kanjars converted by Haidar Ali of Maisur. They speak Deccan-Hindustáni among themselves and Maráthi or Kánarese with others.

The men are tall or of middle height thin and dark. They shave the head, wear the beard full, and dress in a Hindu turban, a waistcoat, and a waistcloth. The women, who are like the men in face, dress in the Hindu robe and bodice, appear in public, and add to the family income. Both men and women are dirty and untidy in their habits, and do not bear a good name for honesty. The men work as servants and labourers, and both men and women gather fuel, rear hens, sell eggs, and twist hemp ropes. They make 12*s.* £1 4*s.* (Rs. 6-12) a month. Though hardworking they are excessively fond of liquor and are always poor and in rags. They marry among themselves and form an organized society with a headman of their own, who, with the concurrence of the majority, can fine any one who breaks their caste rules. They differ from other Musalmáns in worshipping and offering vows to Hindu gods and keeping Hindu festivals. They are Sunnis of the Hanafi school in little more than name, and are neither religious nor careful to say their prayers. Except in their marriage and funeral ceremonies, they do not employ or obey the *kázi*. They do not send their boys to school, and none of them has risen to any high position. *Kanjars.*

Pakha'lis, or Watermen, are found in small numbers in Dhárwár town. They are said to represent local Hindu Pakhális who were converted by Haidar Ali of Maisur. They speak Deccan-Hindustáni among themselves and Kánarese with others. The men are of middle height and dark-skinned. They shave either half or the whole of the head, and wear the beard short or shave it. Some put a large gold ear-ring in the right ear, and dress in a Marátha turban, a waistcoat, and a waistcloth, or a pair of tight and short trousers. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and help the men in carrying water. Both men and women are rather neat and clean in their habits. They carry water in leather bags on bullock back. They are chiefly employed by Europeans and by the Dhárwár municipality. They have their own bullocks and work for several families getting 10*s.* to £1 (Rs. 5-10) a month from each. They supply Musalmáns and others at daily wages varying from 4½*d.* to 1*s.* (3-8 *as.*) from several families. Their average monthly income from one bullock varies from £1 10*s.* to £2 (Rs. 15-20). Though hardworking they are excessively fond of drink and are generally in debt. They marry among themselves only, and form an organized society with a headman chosen from the oldest and richest members of their caste, who, with the approval of the majority, has power to fine any one who breaks their caste rules; the fine fund is spent in dinner and drinking parties. They have a strong Hindu feeling, keeping Hindu festivals, worshipping Hindu gods, and eschewing beef. They obey the *kázi* and employ him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school or take to new pursuits. *Pakhális.*

Pendha'ra's, perhaps originally grass cutters from *pendha* a sheaf, are found in small numbers in Dhárwár and Hubli. They are believed to represent local converts of mixed Hindu classes, who *Pendhárás.*

Chapter III. Population. MUSALMÁNS. *Pendhárás.*

are said to have voluntarily embraced Islám towards the close of the eighteenth century.[1] They are said to have come to Dhárwár from Maisur as camp followers to Munro's troops in 1817. They speak a rough Hindustáni with a mixture of Maráthi and Málvi. The men are tall strong well-made and dark. They shave the head, wear the beard full, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and add to the family income. With a few exceptions both men and women are dirty and untidy. The men earn a living as servants messengers and pony-keepers, making 12*s.* to £1 (Rs. 6 - 10) a month. The women gather and bring to market headloads of fuel and grass making 3*d.* to 6*d.* (2 - 4 *as.*) a day. Though hardworking, they are much given to drink and to the use of intoxicating drugs. Except one or two rich and well-to-do families, all are poorly clad and badly off. They marry among themselves only and they form a well organized body. They settle social disputes at caste meetings under a headman called *mukádam* or *jamádár*, chosen from their oldest and richest families, who, if the majority approves, can punish any one breaking caste rules. They differ from ordinary Musalmáns in eschewing beef, in keeping Hindu festivals, and in worshipping Hindu gods. They are Sunnis of the Hanafi school, and some of late have begun to make a little progress in their faith, reading the Kurán and attending the mosque. Through the exertion of an Arabic and Persian scholar of their own community many have begun to teach their boys the Kurán and Urdu, and also send them to Government schools to learn Kánarese and Maráthi. None have risen to any high position.

The two classes of Musicians or Players are the Kasbans or dancing girls and the Táschis or kettle-drummers.

Kasbans.

Kasbans or **Naikans,** Dancing Girls and Courtezans, are found in small numbers in Dhárwár, Hubli, and Sávanur. They are said to represent loose women of mixed Hindu classes who became Musalmáns on leaving or on being turned out of their caste. They speak Hindustáni, Maráthi, or Kánarese. In-doors or when they go to sing they wear the Hindu robe and bodice. When they dance some rich and skilful performers put on a gown called *peshwáz* of muslin or gauze dyed red blue or orange, and trimmed with tinsel lace, with a short waist, long straight sleeves, and skirts that reach a little below the knee, a shawl or *sela* covering the head hanging down the shoulders and wrapped round the body, and a pair of tight satin trousers. All wear Deccan slippers. Their usual ornaments are a necklace, pendants or earrings, bangles, and loose bell anklets known as *kadás.*

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[1] In 1799 on the fall of Tipu several of his chieftains formed a focus or *dhurra* for the idle and profligate of every persuasion, for needy adventurers, disbanded soldiers, and all fugitives. They marched about ravaging Northern India, Málwa, and the Deccan. By 1814 they had risen to such power that they had gathered about twenty-seven thousand men under several leaders, who, from the support they received from Sindia and Holkar, were known as Sindia Shahi and Holkar Shahi. Their power was crushed by the Marquis of Hastings in 1817. See Pindhári and Marátha Wars, p. 25.

Though slovenly during the early part of the day, towards evening they wash and deck themselves with ornaments and rich clothes and sit on the threshold waiting visitors. They earn their living by dancing, singing, and prostitution. Of late years, according to the general belief because of the looser morals of private women, the dancing girls have not prospered. Many are in debt and many go to sleep without knowing where to-morrow's breakfast is to come from. As a class they are crafty and faithless, fond of pleasure and much given to intoxication and intrigue. They are Sunnis in little more than name. They have little knowledge of their religion, and except that their boys are circumcised and that they themselves are buried with Musalmán rites, they have nothing to do with the *kázi*. Their girls are brought up to dance and sing. Their sons do not play for them and their sons' wives do not dance or sing. Most adopt young girls from poor parents paying their parents either a lump sum or a yearly allowance. They form a separate community with a head *náikan* who holds a high place among them. They eschew beef and worship and offer vows to Hindu gods. Some of their boys are taught Maráthi and Kánarese, but none have risen to any high position.

MUSALMÁNS.
Kasbans.

Ta'schis, or Kettle-drummers, are found in small numbers in some of the larger towns. They are said to represent Hindu Táschis converted by Aurangzib. They speak Hindustáni among themselves and Maráthi or Kánarese with others. The men are of middle height and dark. They shave the head, wear the beard short or full, and dress in a Marátha turban, a tight-fitting jacket, and a waistcloth. The women who are like the men in face, wear the Hindu robe and bodice, and appear in public, but add nothing to the family income. They are clean in their habits and neat in their dress. They beat kettle drums during marriage and other ceremonies both for Hindus and Musalmáns, and are busy except during the rains. For a four days' marriage, besides two meals a day, they are paid 6*d.* to 1*s.* (4-8 *as.*) a day in cash. During the eight busy months their wages average £3 to £6 (Rs. 30 - 60). Though hardworking thrifty and sober, they are badly off and take to new pursuits. They marry among themselves only and form a separate and organized community, settling social disputes at class meetings under a headman chosen from the oldest members, who, if the majority approve, is empowered to fine any one breaking their class rules. They differ from ordinary Musalmáns by eschewing beef and keeping Hindu festivals. At the same time they obey the *kázi* and call him to conduct their ceremonies. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. They do not send their boys to school. Besides as kettle-drummers some earn their living as husbandmen, servants, and messengers. None have risen to any high position.

Táschis.

Christians, numbering about 2356 or 0·26 per cent of the district population, include three main divisions, Europeans, Eurasians, and Natives. Of these Europeans numbered 79 (42 males and 37 females), Eurasians 73 (33 males and 40 females), and Native Christians 2204 (1126 males and 1078 females). Native Christians are divided into two classes, Protestants and Roman Catholics.

CHRISTIANS.

Chapter III. Population. CHRISTIANS.

Native Protestant Christians are found chiefly in Dhárwár, Gadag, and Hubli. They are converts made by missionaries belonging to the Basel Evangelical Mission which began work in 1839. Before their conversion most Protestant Native Christians belonged to the Lingáyat, Kurubar, Devánga, Sáli, Badige, Agasalaru, and Holaya or Mhár castes. They have no divisions and they eat together and intermarry. They are short, dark, and muscular. The home tongue of some is Kánarese, of some Tamil, and of a few Tulu. They live in one-storeyed houses with flat or tile roofs. Their daily food is rice or Indian millet bread, pulse, vegetables, and animal food, and their holiday dishes are sweet cakes made of wheat flour, pulse, and sugar. The men dress either in a waistcloth or trousers, a short or long coat, and a headscarf; and the women in a robe and bodice without passing the skirt of the robe back between the feet. Some of them are husbandmen, some artisans, some missionaries and catechists, and some weavers and dyers. A family of five spends 12*s.* to £1 10*s.* (Rs. 6-15) a month on food. Their ritual is a mixture of the rites of the Reformed Church of Switzerland and of the Lutheran Church of Wurthenburg. Sunday is kept as a day of rest and religious exercise. Their holidays are Christmas, Good Friday, Easter Sunday, Ascension Day, and Pentecost. On Sundays and on close holidays they attend church in the morning and evening when service is held in Kánarese. Every year they celebrate the anniversaries of the establishment of the local and district missions. Their only religious ceremonies are baptism and confirmation. Baptism is performed both on infants and on adult converts; sacrament of confirmation is administered only when a person is well-grounded in the knowledge of the scriptures. On the occasion of the baptism of their children especially of their first-born, those who can afford it, feast their friends and relations. Girls are married after thirteen and boys after sixteen. Three months before a wedding the parties give notice to the pastor of their intention to marry. On the day fixed for the wedding the bride and bridegroom, decently dressed and accompanied by friends and relations, go to the church where they are married by the pastor. On their return from the church the whole Protestant community of the village or one or two members from each house are feasted, and the bride and bridegroom are presented with clothes or ornaments by their friends and relations. Cases of misconduct are enquired into and punished by the pastors on the evidence of the members of the congregation. They send their boys and girls to schools kept by the missionaries, where reading, writing, arithmetic, geography, and history are taught. They appear to be a rising class.

Native Catholic Christians may be divided into three classes: Konkani or Goa Christians, Kánarese or local converts, and Tamil or Madrási Christians. The home tongue of the Goa Christians is Konkani, of the Madrási Tamil, and of the local converts Kánarese. The Madrásis and Konkanis eat together but do not intermarry, while the Kánarese or local converts neither eat nor marry with the Konkanis or the Madrásis. With a few exceptions the Konkanis are fair and middle-sized with well-cut features, the local converts

CHRISTIANS.

are short and dark, and the Madrásis are still darker and shorter. The Konkanis and Madrásis live in one-storeyed tile-roofed houses with walls of brick and mud, and the Kánarese live in one-storeyed houses with flat roofs. Their daily food is rice, pulse, Indian millet, bread, and flesh. All drink liquor and eat pork and beef, except the Kánarese Christians who object to eating beef. The Konkani men dress in a pair of trousers, a short coat, boots, and a hat, Madrási men in a waistcloth, a long coat, a headscarf, and shoes, and Kánarese men, like Dhárwár Kurubárs and Kumbhárs; the women of all three classes dress in a short-sleeved bodice and robe, which is worn hanging like a petticoat. As a class the Catholic Christians are industrious, hospitable, and thrifty. The Konkanis are either Government servants, labourers, or domestic servants; the Madrásis are mostly domestic servants; and the Kánarese earthen pot-makers, blanket weavers, husbandmen, and unskilled labourers. All observe the rites and holidays of the Roman Church. Children are baptised as soon as possible after the seventh day after birth. If the child is healthy it is taken to the church, if it is weaker it is baptised at home. Girls are married after twelve and boys after sixteen. Proposals for marriage come from the boy's side. At the time of betrothal close relations and friends are feasted, and among Kánarese Christians the bride's father receives a sum of money from the bridegroom's. When the day fixed for the marriage draws near, booths are raised at the houses both of the bride and of the bridegroom. During the marriage ceremony country music is played in the booth and the bride and bridegroom are rubbed with turmeric paste, and friends and relations send presents of clothes and provisions. Among the Kánarese Christians when a girl comes of age she is seated apart for a while, then bathed, and presented with new robes. No such ceremony is observed among Konkani and Madrási Christians. When a person is on the point of death the priest administers to him the sacrament of extreme unction or anointing. After death the body is bathed and dressed in holiday clothes in the case of Konkanis and Madrásis, and is covered with a shroud in the case of Kánarese Christians. It is laid either in a coffin or in a bier and carried in procession to the church. From the church after prayers the body is carried to the burying ground and is there buried. Kánarese Christians give a feast to their caste people on the third day after death; Konkani and Madrási Christians do not hold a third day feast. Cases of grave misconduct or scandal are enquired into and punished by the priest with the help of the adult castemen, the punishment being fine, kneeling in the church during the service on Sundays, and excommunication. So long as a person is excommunicated he is not allowed to enter the church or to mix with the community. Of the three classes Konkanis alone send their children to school.

PÁRSIS.

Pa'rsis, numbering thirty-one, are found in Dhárwár, Hángal, and Hubli. They are chiefly traders, contractors, and shopkeepers. Their dress customs and religious rites do not differ from those of the Párs in Thána and Bombay.